

See the difference between Christian nations and the dark places of the earth. It giveth light in the soul. Earth walls burst heavenward when that light streams in. Narrow time widens into eternity. Love and Faith and Hope shine like three suns in the innermost chambers, where erstwhile it was so dark.

What wonderful revelations we see in that glorious light. There we see God. There were "gods many and lords many" peopling the spiritual dense darkness, but in this gospel light we see God, the Father, God the Son, God the Holy Ghost. Infinite Love smiles from the midst of the inaccessible glory. Peace, pardon, joy, winged aspirations, the soul bursting thro the cerements of time and the tomb into the wide eternities. All the glories and the splendors and the halleluiahs flooding it forever. From earth to heaven; behold the destiny of man!

Sprung from the dust, yet will he scorn his birth,
Yet burst sublime beyond terrestrial bars:
Heaven shall behold this feeble child of earth
Arise to wield the empire of the stars.

"Therefore doth my soul keep them." Abundant reason for keeping the divine testimonies, as a pearl of great price, that for which we would sell everything else, would give life. Keep His testimonies, as we keep a treasure. Keep them also in the sense of doing them. "Be ye doers of the Word, and not hearers only."

Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. Matt. 11: 28, 30.

This is the most precious text in the Bible. It contains all the others, the means and method of divine sympathy and salvation, and adds its own peculiar tenderness, its benediction of peace and love and rest.

Shall we enumerate the burdens which harrassed humanity carries, or tell how universal is this condition of burden bearing? Need experience be verbally and statistically reminded of its own daily consciousness? Is there surcease from the weariness of labor? Nay, these words of the Savior went right to the tired heart of suffering humanity as no other message ever did; and when all the scoffers of all the ages shall have had their say, when all the subtle cunning of satan shall have done its utmost to dim the glory of our Lord, these words of his, this message of infinite love, will soothe the weary into rest and peace, and prove their origin and their mission divine.

Men feel this burden of sin, or sorrow, of moral defeat, and blindly plunge into business, or into pleasure, or into dissipation; or take false refuge in self righteousness, or in lying religions, seeking in vain that rest of spirit the need of which they so much feel. A Lowly One stands in the midst of the frantic throng, and speaks out of his heart, "Come unto me."

Come, find first the rest of pardon. Let

that burden of sin be first rolled away. Be at peace with God. What a blessed rest there is in that peace. Against this haven all the storms and all the billows beat in vain. Blessed rest, which they of the world do not know. And then the easy burden and light yoke of service, the peace of lowliness and love. And then "the rest that remaineth." The world's rest will be taken away. The rest of God remaineth. There will be no limit, no end to it. It is heaven. It is eternal life. Blessed be the God of all comfort for His sweet rest.

PURPOSE OF PRAYER

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As taught by the practice of Jesus Christ and his apostles during their ministry. Christ prayed often tho he said, "I and the Father are one." John 10: 30. The inference might be drawn from this, that Christ need not have prayed. But while Christ and the Father were one in Spirit, they were not so in person. "Christ was God manifest in the flesh." "And was in all things tempted as we are." But as there was a unity of spirit between them we may wonder why Christ had need of prayer to God for help in the work which God had sent him to perform, and as Christ said, "My Father gave me a commandment, what I should say and what I should speak." Therefore this also teaches that as Christ spoke and said what he was commanded, his prayer was needed; if so the prayer of Christ served as a medium between him and the Father, and our prayer in the name of Jesus Christ is of necessity a medium between us and God. Otherwise prayer would be useless; that of Christ would not have been uttered, and our prayer according to human theology would not be needed; but now we are commanded to "pray always." Does this not account for the frequent disappointments, trials and troubles that fall to the lot of the Christian worshipper? He does not "pray always," or "without ceasing." Besides this, the form of words that we may use as the expression of a prayer may be no prayer at all, only a form of words, without the spirit, whereas real prayer is the expression of the spirit as it emanates from the heart of the worshipper, "for the true worshippers of God worship him in spirit and in truth."

Called Into the Kingdom and Glory of God

(I Thess. 2: 12)

It is very comforting and restful to believe just what God says. Here Paul gives his word, saying that we are called into His kingdom and glory. Many toil on in the service of God, but sorrowfully and heavily, with nothing in sight or hoped for, but their sacrifice and the great amount of work they are doing, while they chafe and fret under the impression that they are not appreciated as they deserve. Finally they will creep into heaven. How such will be astonished when they hear the throng in white robes, crying with a great voice, in many tongues, "Salvation to our God which sitteth on the

throne, and to the Lamb." And as they think back over the toiling and sacrifice they will think, "Whew! I'm tired. I want to rest. Haven't I deserved by obedience and good works all I have? What is all of this ascribing salvation to God about any way?"

But there will be a place for the rewards for faithful service. Salvation belongs to God. It is of free grace, by faith, and not earned by good deeds, yet the good works are not forgotten in the kingdom into which we are called.

The parable of the pounds (Lk. 19: 12, 13, 15, 19) teaches that every servant will be rewarded according to his service. This same truth is taught in I Cor. 3: 11-15 most certainly. This knowledge is very cheering when burdens are heavy, and there is much that is pressing for attention, when others are simply looking on and refusing to take any real responsibility. In the kingdom of God the rewards are according to service and the rewards will be given out when Christ comes to reckon with his servants. Carelessness and neglect, or work not to the advancement of the interests of the kingdom of Christ will result in proportionate loss. What! Differences and degrees in heaven? Yes. Some reward and some loss. Some more reward and some less.

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Good Christians

An exchange says: "If the churches can make good Christians out of the children, the government is safe for soldiers." Putting the thing this way ought to be obnoxious even to those militant church people who believe that war is justifiable. Is soldiering the logical blossom and fruit of Christianity? Do the tenets of the New Testament tend to fit a man to commit the bloody violence of war? Must we look upon the Sunday-school as the recruiting camp of devastation and death? As our children grow up to be more and more Christlike, will they have a natural and laudable tendency to strut around in flashy uniforms to the music of jingling swords? We have now conclusive evidence that Peter was to say the least an indifferent Christian, for if he had been a better Christian he would have cut off Malchus' head instead of his ear. When the soldiers asked John the Baptist what they should do, he told them among other things to "do violence to no man." Now we can see how this precept would make a man a better Christian, but we fail to comprehend how it would make him a good soldier. There are others, for example: "Love your enemies." This is excellent advice for a Christian, but it doesn't suit the warrior. Perhaps our exchange cultivates sentiments and ideas similar to those which distinguished General Pendleton of the Confederate army. From being an Episcopal preacher, he became a celebrated artillery officer, and when with deadly range he trained the cannon upon his enemies, he